1: Childs M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

PART ONE [p.17]

SOCIAL STRUCTURE

121 *The object of Part One is* (1) *to describe the present social structure of the Ovimbundu, and* (2) *to suggest significant elements that this social structure has or may have for the programme of Christian missions among this people.*

CHAPTER II

POLITICAL AND SOCIAL LIFE

127 122 HAD my historical survey revealed a detailed description of Umbundu social structure made at some former time, it would also be useful to make comparisons with the present state of affairs. Since there is no such witness out of the past, it is only possible to describe and analyse that which at present exists. For this purpose some excerpts from Umbundu narratives are presented and references made to certain folk-tales and proverbs. The basis of the analysis and description rests more especially, however, upon notes and impressions gathered in field-work over a period of years and upon a considerable number of genealogical tables and schedules of marriage arrangements.[1] These latter are referred to here only to a certain extent. I hope to treat these more fully later. The subject of marriage properly belongs to the field of social structure, but because of its importance I hope to devote a chapter to it. Only certain of the genealogical tables are presented fully and in their several aspects, while the others have served as basis and background for the whole of this part of the study.

565 175 The most significant historical allusion to the social structure of the Ovimbundu which I have found was an observation of Pinheiro de Lacerda about 1790. 'These are they of the Highlands who are made up of two "systems" the one call themselves [266] "Quimbundos" (i.e. Ovimbundu), (these do not eat human flesh): the others are called "Quimbangalas" (i.e. the royal households of Imbangala stock), who eat it, and when they make their sacrifice, [782] at which all together attend, then all eat the "Makongo".'[2]

[1] I have 102 of the former and 75 of the latter.

[2] *Annaes Maritimos e Coloniaes*, 5a Ser., p. 438.

McCulloch E-4 (1948-51) 1951 FP13 Mbundu FP13

ETHNOGRAPHIC SURVEY OF AFRICA

FOREWORD

The preparation of a comprehensive survey of the tribal societies of Africa was discussed by the Executive Council of the Institute as far back as 1937, but the interruption and restricting of its activities caused by the war resulted in the postponement of the project. Events and developments during recent years, however, have led to a wider recognition of the need for collecting and making more generally available the wealth of existing but uncoordinated material on the ethnic groupings and social conditions of African peoples, particularly in connection with plans for economic and social development. Moreover, it appeared that the International African Institute, as an international body which has received support from and performed services for the different Colonial governments, was in a very favourable situation for undertaking such a task.

The Institute, therefore, in 1946, applied to the recently established British Colonial Social Science Research Council for a grant from the Colonial Development and Welfare Fund to finance the preparation of an Ethnographic Survey of Africa, and a grant was allocated for a period of five years from 1945, and was subsequently extended for a further period of three years. A committee, under the Chairmanship of Professor Radcliffe-Brown, was appointed to consider the scope and form of the survey, and collaboration was established with research institutions in South Africa, Rhodesia, East Africa, French West Africa, Belgium and the Belgian Congo.

The aim of the Ethnographic Survey is to present a concise, critical, and accurate account of our present knowledge of the tribal groupings, distribution, physical environment, social conditions, political and economic structure, religious beliefs and cult practices, technology and art of the African peoples. The material is presented as briefly and as consistent a plan as possible, and the texts are supplemented by maps and comprehensive bibliographies.

The Ethnographic Survey is being published as a series of separate, self-contained studies, each devoted to one particular people or cluster of peoples. It is hoped that publication in this form will make the results more quickly and readily available to those interested in specific areas or groups. A list of the sections which have already appeared is given on the cover of this volume.

Since the unequal value and the generally unsystematic nature of the available information constituted a chief reason for undertaking this survey, it will be obvious that the material here presented can make no claim to be complete or definitive. Every effort has been made, however, to scrutinise all available literature and to check it by reference to unpublished sources and to workers actually in the field; thus it is intended to present a clear picture of our existing knowledge and to point out the directions in which the need for further studies is most pressing. Any assistance from those who are in a position to remedy deficiencies and correct inaccuracies by providing supplementary material will be

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

PREFACE

As leader of the Frederick H. Rawson–Field Museum Ethnological Expedition to West Africa I undertook research in Angola and Nigeria, from February, 1929, to February, 1930. The present publication is concerned with the ethnology of Angola (Portuguese West Africa), where a study of the Ovimbundu and their culture contacts was made. 122

At the outset I must express thanks to the Portuguese government for permission to carry on this investigation. Owing to the courtesy of the American Vice-Consul, Mr. Arthur F. Tower of Loanda, I received from the Governor General of Angola a letter of introduction which was of inestimable service during my journey in the interior. 000

From Portuguese officials much help was obtained, and sound advice accompanied by practical assistance was always courteously given.

In London I was assisted in the most cordial way by Mr. David Boyle, of the Cunard Steamship Lines, and Colonel B. Follett, D.S.O., of the Tanganyika Concessions Company.

My base camp in Angola was pitched near the Elende Mission Station, where Dr. Merlin W. Ennis kindly provided safe storage for collections and a room for photography. Dr. Ennis was ever ready to discuss and aid my investigation among the Ovimbundu with whom he has spent thirty years. Mrs. Ennis and Miss Rounds aided my studies of handicraft among women. Dr. Hollenbeck gave valuable notes on the ailments of the Ovimbundu; these have been incorporated with my study of medicine-men. 122

Ngonga, my interpreter and chief informant, was secured by Dr. Ennis to assist the investigation, and this he did with the greatest tact and ability. Ngonga speaks English, Portuguese, and Umbundu fluently. These accomplishments were so combined with a deep regard for the customs of his own people, the Ovimbundu, that he made an ideal interpreter. 115

From the base at Elende three journeys were made into the interior. The first of these led to the far south of Angola, among the Vakuanyama; a second journey took me into the Vasele country of northwest Angola; while the third and longest itinerary led as far east as Cangamba, a center of Vachokue culture, thence northward to Saurimo in Lunda. 122

3:Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

122 At the end of each of these journeys, which totaled 5,000 miles, I returned to the base camp, developed photographs, shipped collections, and continued my studies among the Ovimbundu.

In the interior I received help from Mr. and Mrs. H. C. McDowell of Ngalangi, both of whom gave considerable aid in investigating initiation ceremonies for boys and girls, and in securing three medicine-men and a rain-maker to explain their vocations. At Bailundu Mr. G. M. Childs obtained many valuable objects relating to the medicine-man's work, and the worth of these was greatly enhanced by full descriptions, and translations of the Umbundu language in which the explanations were given.

126 Owing to the interest of Professor Edward Sapir, formerly of the University of Chicago, now at Yale, assistance in transcribing phonographic records of the Umbundu language was obtained. The phonetic transcriptions were made by Dr. M. H. Watkins and Mr. R. T. Clarke, whose expert aid was greatly appreciated. Records of drum music were transcribed by Dr. G. Herzog of the University of Chicago. Drawings of objects collected have been prepared by Mr. Carl F. Gronemann, Staff Illustrator of Field Museum.

This recognition of cooperation would be incomplete without gratefully remembering my servants, who shared the fatigue and hazards of the journey. Abilio Esteves proved to be a thoroughly competent guide and adviser. The servants aided in locating ceremonies, acquiring objects, and dealing with the tribes among whom the expedition passed.

WILFRID DYSON HAMBLY

6:Edwards E-5 (1955-1956)1962
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ACKNOWLEDGMENTS

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The fieldwork on which this study is based was undertaken as a Research Fellow of the International African Institute between November 1955 and December 1956. I am grateful to the Executive Council of the Institute for awarding me the Fellowship and to Professor Daryll Forde, Director, and Mrs. B. E. Wyatt, then Secretary of the Institute, for much help in various ways.

Professor Meyer Fortes and Dr. Jack Goody were my supervisors during my period as a research student, their advice and criticism being the hammer under which my arguments have acquired some sort of shape. I must also acknowledge the great help and stimulus of Dr. Mary Douglas of University College, London, who contributed greatly to the revision of the manuscript for publication. I am also grateful for the assistance of Dr. V. W. Turner of Manchester, Mr. Charles White, who provided information on the Ovimbundu in Northern Rhodesia, Dr. Ernst Westphal, who introduced me to Umbundu, and Dr. and Mrs. Guy Atkins, who gave me much helpful advice and information.

In Lisbon the late Professor Mendes Correia, Professor Antonio de Almeida, and Dr. Roderigo de Sá Nogueira of the Instituto de Estudos Ultramarinos received me most courteously and were responsible for obtaining authorization for my work from the Overseas Ministry. Dr. and Mrs. Scott, of the Liga Evangelica, Lisbon, aided me with advice, introductions, and a much valued personal friendship.

I should also like to acknowledge the assistance of Senhor Norberto Lopes, at that time Director of Civil Services, the Archbishop of Luanda (the Very Reverend Moyses Alves de Pinho), Colonel Manuel Nascimento Vieira, then Governor of Huambo, Senhor Alberto de Oliveira Mendes, and the British and Portuguese staffs of Messrs. Robert Hudson and Messrs. Hull, Blyth and Co. (Casa Inglesa).

To Dr. Gladwyn Childs I owe both my introduction to the Umbundu people through his book, and his personal hospitality and interest. Other Protestant missionaries who helped

[AX is blank – Analyst]

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ACKNOWLEDGMENTS

122 me in various ways are Dr. Gilchrist, Mr. Henderson, Mr. Okuma, and Mr. Theodore Tucker. The late Padre Albino Alves, C.S.Sp., of Nova Lisboa, Padre C. Estermann, C.S.Sp., of Sá Da Bandeira, and Padre J. Feltin, C.S.Sp., of Bimbe, gave me advice, information, hospitality, friendship, and much kindness.

The people of Epalanga and its neighbourhood were most patient and polite to me. I must mention by name my servant, Pedro Epalanga Chimbalanya.